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Introduction

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INTRODUCTION

THE ROYAL ORDERS are arranged in chronological order. A few of the earlier orders that should have been published in Part One, however, were left out for reasons of, what I think, anachronism. Some words, phrases and place names in them do not belong to the date given in them. They are now included in Part Two. Because on second thought, I consider it best to leave the decision to the scholars. When a date is missing where it should be, I supply it in parenthesis after checking the event in the order against any other record available including the chronicles. When it fails, I would simply give it a date of an order before it or after it as the case may be, because a date is essential in an order and it was only through slight that the scribe who had it copied failed to mention it. In the course of collecting these orders, I found quite a number of notes and observations which are not orders but which could be profitably used with the orders. I intend to edit them and put them in an appendix to the last number of these books on the Royal Orders of Burma.

A brief survey of political situation in Burma after the fall of Pagan, as mentioned in some Burmese and Mon inscriptions would be of some interest here. Dala Thagyi or Kyaw Zwa, a prince of the old dynasty was made king at Pagan by the Mongols on 30 May 1289. He lost his throne soon after the Mongols left and he was murdered on 10 May 1299, perhaps through a conspiracy by Athinkhaya, Raja and Thihathu, who were popularly known as the three Shan brothers. They made themselves strong in the Kyaukse area with centre at Myin Zaing. The death of their protegee and the activities of the three brothers brought about another Mongol invasion. They were at Male on 15 January 1301 with a force of 12,000

men. They sieged Myin Zaing on 25 January 1301. To these people from the northern climes, the hot dry weather of central Burma would be most trying. The two enemies very quickly came to an understanding. Taking what they claimed to be tributes, the Mongols withdrew on 6 April 1301. Thihathu, the youngest of the three brothers, became king on 20 October 1309 and in 1312, he made Pinya his capital city. He and his successors tried to restore peace and promote agriculture. To check how much they had been successful in bringing prosperity to the land, kings often made inquests at all villages and towns in their territory and the first inquest was made on 12 March 1359 (Inscriptions of Burma, Portfolio V, Plate 521, line 1). Unfortunately it was in that year that marauding Shans of some considerable force began to move south from Mogaung. They came even stronger in 1362. They ransacked Sagaing and then Pinya in 1364. Thado Minphyia, a great grandson of Thihathu, tried to revive the kingdom by waging incessant wars. He succeeded in uniting central Burma under one control again. He chose Ava, that he built on 26 January 1365, as his capital city. About his wars, one record says :

On 8 June 1365, Satuiw Mañkrī who had a great faith in the Ratanā Sūnpā and who did much to promote the Sāsanā, went down stream to attack and conquer Caku. (List of Inscriptions found in Burma, I, List number 632, lines 1 to 5) Caku having been suppressed, Satuiw Mañkrī returned (to Ava). On the way back, a stop was made at Kukhan. A feast was given when one ox, one pig, five fowls and 10 klok of beverage were consumed. (List 630a/18-21)

Thado Min Hpya did not live long. He reigned for three years and died young. Min Gyi Zwa Saw Ke, his brother-in-law succeeded him on 3 September 1367. The political situation in the kingdom of Ava had greatly improved in the long reign of this king. It is noticeable by the fact that the king ordered in 1373 a convention of learned monks

to be held in his city and a religious examination was also to be conducted during that convention. (List 698a/24-6). Prosperity at Ava was mentioned in a record of 7 February 1375 as :

The Sāsana had prospered far exceedingly than it had prospered before. Both at day and night, the people were obsessed with the desire to do dāna and to observe sīla. Buddhist monks, Brahmins and all men and women were so pleased with their lot as the king was able to bestow peace on them by conquering all Burma. The city of Ava was like Tavatimsa. (List 182/1-10)

Although the above statement says that the king had conquered all Burma, we know that Ava had, early in the 15th century, control only over the following fifty three towns.

Ah Myint
Badon
Bagyi Hse Daik
Choon Daung
Hlaing Det
Hti Lin
Kale
Kani
Kyauk Ba Daung
Laung Shay
Lei Gine
Mek Kha Ya
Min Don
Min Dut
Mya Daung
Myay De
Myay Du
Myin Zaing
Nat Mauk
Nga Singu
Nga Ya Nai
Nyaung Yan
Pagan
Pakhan Gyi
Pakhan Nge
Pa Hta Na Go
Pauk Myine
Pinle
Pintale
Pyi
Pyinzi
Sagaing
Sagu
Salin

Singu
 Si Poke Taya
 Tabayin
 Tagaung
 Toloke
 Taung Byone
 Taung Dwin
 Thagaya
 Tharrawaddy
 Thayet
 Toungoo
 Wadi
 Wa Yin Doke
 Yamethin
 Yay Hlwe Nge Khayaing
 Yaw
 Ye Hlay Hse Zin
 Yenangyaung
 Yindaw
 Ywatha
 (Hmannan, I 1967, pp.405,442 & 451)

Old Mon inscriptions have very little information on lower
 Burma conditions after the fall of Pagan. In chronological order, all
 the information that we could get from them is as follows :

- | | | |
|--------------|------|---|
| | 1436 | Banya Yan (Rāmarājadhīrāj, 1426-46)
made some repairs at the Shwedagon
which was destroyed by an earthquake.
(<u>Mon Inscriptions</u> , 1965,II,p.80) |
| 10 October | 1442 | The relic chamber of Hta Lu pagoda at
Kyaiklat built by a rich man called
Thiwaka is closed. (<u>MI</u> ,II,p.59) |
| 25 September | 1455 | Queen Shin Saw Bu (Banya Htaw 1453-72)
dedicated land at the Kyaik Ma Yaw pagoda
that she built. (<u>MI</u> ,II,p.60) |
| | 1457 | Queen Shin Saw Bu left the affairs of
state with her son-in-law Damazedi.
(<u>MI</u> ,II,p.61) |
| | 1458 | Damazedi decided to do a religious
reformation in lower Burma called
Rāmaññadesa (<u>Kalyaṇī Inscription</u> ,
edited by LPW,1958,p.59) |
| | 1461 | Defenses of Hanthawaddy made stronger.
(<u>MI</u> ,II,p.62) |
| 7 April | 1462 | Mahārāmaṇivihāra monastery founded by
Damazedi finished (<u>MI</u> ,II,p.62) |
| | 1469 | Shin Saw Bu and Damazedi together had
repaired seven ruined pagodas.
(<u>MI</u> ,II,p.63) |

- 2 January 1470 Sharing the merit ceremony after having repaired the seven ruined pagodas. (MI,II,pp.64-5)
- 1472 Damazedi assumed kingship with the regnal title of Rāmadhipati and reigned until he died in 1492.
- 1475 Rāmadipati called a religious council of twenty two senior monks headed by Moggallāna and contemplated that a religious reformation should begin with a mission to Śrīlaṅkā and the consecration of ordination halls called Sīma. (K,pp.66 and 69)
- 11 January 1476 Rāmadhipati made preparations to build the Kyaik Poon pagoda. (MI,II,p.66)
- 21 January 1476 As part of the programme for religious reformation, Senior Moggallāna with ten monks left Burma from the Yoga river for Śrīlaṅkā. (K,72)
- 22 January 1476 As part of the programme for religious reformation, Senior Sīvali and party left Burma from the mouth of Yoga river for Śrīlaṅkā. (K,p.72)
- 16 February 1476 Sīvali at Colombo. (K.p.72)
- 23 February 1476 Sīvali visited Anurādhā. (K,p.72)
- 3 March 1476 Moggallāna and party at Vallira after great misery in a storm; because of a rebellion they could not proceed immediately to Colombo. (K.p.73)
- 6 March 1476 Constructions at the Kyaik Poon pagoda begun. (MI,II,p.66)
- 7 April 1476 Moggallāna and party left Vallira. (K.p.73)
- 13 April 1476 Moggallāna and party at Jayavata. (K.p.73)
- 6 July 1476 Moggallāna and party joined with Sīvali party and visited the Tooth Relic chamber. (K.p.73)
- 16 July 1476 All monks from Rāmaññadesa had to leave the monkhood first to be ordained the Śrīlaṅkā way as monks of the Buddhist Order; five most senior among them were ordained. (K.p.74)
- 17 July 1476 Another ten were ordained. (K.p.75)
- 18 July 1476 Another seven were ordained. (K.p.75)
- 19 July 1476 Twenty two disciples of twenty two seniors were ordained. (K.p.75)
- 3 September 1476 Moggallāna and party entered the Yoga river in Burma and stopped at Dagon. (K.p.77)
- 25 September 1476 Rāmadhipati left Hanthawaddy for Dagon; the big bell made by his order for the Shwedagon was ready. (K.p.80)
- 2 October 1476 Ceremony of hanging the king's bell at the Shwedagon; it weighed 3,000 viss. (K.pp.77&80)
- 3 October 1476 Rāmadhipati offered a feast to all monks at Dagon. (K.p.80)
- 6 October 1476 Rāmadhipati left Dagon. (K.p.80)

- 10 October 1476 Rāmadhipati arrived back at Hanthawaddy. (K.p.80)
- 12 October 1476 Monks who had recently visited Śrīlaṅkā arrived back at Hanthawaddy. (K.p.80)
- 22 November 1476 Rāmadhipati and monks looked for a suitable site to build an ordination hall and all agreed to use the plot close to the betel garden of minister Narasūra. (K.p.84)
- 23 November 1476 New ordination hall consecrated and named Kalyaṇī Sīma. (K.pp.84,94 & 98)
- 24 November 1476 With Suvannasobhana Mahāthera as Upajjhāya, ordination services begun; it took three years to have 800 seniors and 14,265 juniors ordained (K.pp.88 & 92); and the whole programme of reformation was declared over only after twelve years.
- 27 November 1476 More Sīma were consecrated. (K.p.95)
- 30 November 1476 Rāmadhipati gave a feast to 245 monks and suggested some special points to consider before a candidate is accepted for ordination in future. (K.p.89)
- 15 April 1477 Sīvali and party, after suffering much hardship in a storm, reached Nagaraṭṭa in south India; the party broke up into several groups to take separate ships to Burma. (K.p.79)
- 24 April 1477 Culabhayatissa (one of former Sīvali group) reached Negrais. (K.p.79)
- 8 May 1477 Three more reached Negrais. (K.p.79)
- 12 May 1477 Those three reached Bassein. (K.p.79)
- 15 May 1477 Culabhayatissa at Bassein (K.p.79)
- 22 June 1477 All four got back to Hanthawaddy. (K.p.79)
- 23 August 1477 Kalyaṇī Cetiya built; Kalyaṇī Bodhi tree planted (K.p.99)
- 8 July 1479 Princess Talamevandavati (daughter of Rāmadhipati) given the duty to build the Bhumicankamana Cetiya (K.p.73); Prince Mahārājadeva (son of Rāmadhipati) assigned to make replicas in exact scales and distances apart, of Buddhist monuments at Budh Gaya (K.p.71)
- 15 September 1479 Maṅgala and five shipwrecked monks left Komala for Burma (K.p.79)
- 15 October 1479 Maṅgala and five reached Negrais (K.p.79)
- 28 October 1479 Maṅgala and five reached Hanthawaddy (K.p.80)
- 24 February 1480 Ordination of 600 at the king's expense begun at the Kalyaṇī Sīma begun (K.pp.102-4)
- 28 February 1480 Ordination of 600 over (K.p.104)
- 29 February 1480 Rāmadhipati gave a feast to new monks. (K.p.104)
- 1485 Min Gyi Nyo became an independent ruler at

		Toungoo with the regnal title of Mahāsirījeyasūra.
	1492	Banya Yan became king at Hanthawaddy.
7 April	1501	King Min Gaung II of Ava died.
10 April	1501	King Narapati II ascended the throne at Ava; Shan marauders moved south
	1502	Prome rebelled and took territory up to Magwe; Shans of Mohnyin took the northern territories of Ava down to Myay Du and Nge Ya Nai.
	1509	Narapati II built a new palace and came to be known as Shwe Nan Kyawt Shin.
	1517	More Shan disturbances
	1523	Shans came again and reached an agreement with Prome to destroy the power of Ava completely.
	1524	Battle of Taung Bi Lu; Ava king defeated and abandoned Ava
	1526	Thu Shin Dagah Yoot Pi became king at Hanthawaddy.
13 March	1527	Shwe Nan Kyawt Shin died of gun shot in combat; Tho Han Bwa took Ava
	1530	Mahāsirījeyasūra of Toungoo died; Tabin Shwe Hti became king
	1538	Tabin Shwe Hti captured Hanthawaddy; Thu Shin Dagah Yoot Pi fled to Prome and died on the way
	1539	Tho Han Bwa murdered 1,300 monks at Ava
	1542	Tho Han Bwa assassinated
1 May	1550	Tabin Shwe Hti assassinated
11 January	1551	Bayin Naung conquered Toungoo (<u>Mon Inscriptions</u> , edited by Chit Thein, 1965, Part II, p.106)
30 August	1551	Bayin Naung conquered Prome (<u>MI</u> , II, p.106)
12 March	1552	Bayin Naung conquered Hanthawaddy (<u>MI</u> , II, p.106)
12 January	1554	Bayin Naung's coronation; took the regnal title of Siripara mahādhammarājādhirāja; popularly called Hsinbyushin (<u>MI</u> , II, p.106)
22 January	1555	Hsinbyushin conquered Ava (<u>MI</u> , II, p.106)
9 November	1556	Hsinbyushin marched north against Shans (<u>MI</u> , II, p.107)
8 January	1557	Hsinbyushin left Ava (<u>MI</u> , II, p.107)
10 January	1557	Hsinbyushin conquered Mong Mit, Hsipaw and the ruby land (<u>MI</u> , II, p.107)
8 February	1557	Hsinbyushin built a pagoda on the n.w. of Mong Mit to commemorate the conversion of Shans to Buddhism (<u>MI</u> , II, p.107)
10 February	1557	Hsinbyushin built a pagoda at Hsipaw; a grandson of Mong Mit Saopha was made Saopha at Mong Mit; Prince Hsum Hsai was made Saopha at Hsipaw (<u>MI</u> , II, p.107)
17 February	1557	Hsinbyushin left Mong Mit (<u>MI</u> , II, p.107)

20 February	1557 Hsinbyushin reached Hti Gyint by a pontoon bridge across the Irawaddy (<u>MI</u> ,II,p.107)
28 February	1557 Hsinbyushin left Htigyint (<u>MI</u> ,II,p.107)
6 March	1557 Hsinbyushin conquered Mohnyin (<u>MI</u> ,II,p.108)
26 March	1557 Hsinbyushin conquered Magaung (<u>MI</u> ,II,p.108)
2 April	1557 Hsinbyushin forbade the slaughter of slaves at a chief's burial (<u>MI</u> ,II,p.108)
9 April	1557 Hsinbyushin left Mogaung (<u>MI</u> ,II,p.108)
23 May	1557 Casting the big bell of Hsinbyushin for the Nyaung U Shwezigon (<u>MI</u> ,II,p.108)
10 October	1581 Hsinbyushin died (<u>Hmannan</u> ,III 1967,p.61)

Under Hsinbyushin (1554-81) the Burmese empire had grown quite extensive.

(Hmannan, III 1967,p.62) It included :

Annam
 Bassein
 Bhamo
 Chiengmai
 Dvaravati
 Hota
 Hsenwi
 Hsipaw
 Kaing Mah
 Kale
 Kathe (Manipur)
 Keng Hsi
 Keng Hung
 Kengtung
 Ketumati (Toungoo)
 Laisa
 Lawk Sawk
 Maing San
 Makkhaya
 Mang Pat
 Martaban
 Mogaung
 Mohnyin
 Mong Kung
 Mong Mañ
 Mong Mit
 Mong Nai
 Mong Nung
 Mong Wun
 Mong Yang
 Myak Hna Me (Chin)
 Myin Zaing
 Nawng Wawn
 Ohn Baung (Old Hsipaw)
 Pagan
 Pinya

Pisalok
Sanda
Sigwin
Sukot'ai
Tannessarim
Taungdwin
Tavoy
Tharrawaddy
Thayaykhittaya
Viencheng
Yadanapura (Ava)
Yamethin
Yawnghe

This extensive empire did not last long. Under the next king (Ngazu Dayakah 1581-99 popularly known as Nandabayin) all of them were lost. (Hmannan, III 1967, p.108) Hanthawaddy fell on 9 December 1599 and Ngazu Dayaka was assassinated on 20 October 1600. (Hmannan, III, p.106) In about the middle of the 17th century, sometime before the fall of Ava on 31 March 1752 (Hmannan, III, p.392) , a list of towns under Ava was made and kept at the Royal Archives. It is as follows:

Amyint
Ava
Badon
Bayanathi
Belwin
Byama Myo Thit
Guhtoot
Hintha
Hlaingdet
Htauksha
Htiyin
In Ma
In Ma
In Shay
Kani
Ka Nyin Myaung
Khan Daw
Khet Thin
Kin Dah
Kin Ton Pei
Kukhan Gyi
Kyauk Myaung
Kyauk Ye
Kyan Nhyat

Kyun Zone
Kwan Tha Ya
Le Dwin Wun Gyin
Le Gine
Madaya
Magwe
Magyi
Ma Hpe
Makkhaya
Male
Malai
Ma Loon
Mindon
Moksobo
Mon
Mya Daung
Mya Wadi
Myaung
Myaung Gaung
Myaung Hla
Mye De
Mye Du
Myin Gon Daing
Myin Goon
Myin Mu
Myin Zaing
Myit Tha
Myit Twin
Myo Hla
Myo Taung
Myo Thit
Myo Thit Ga Bine
Nga Mya
Nga Nwe Gon
Nga Ya Nai
Nga Zoon
Nyaung Ok
Nyaung Yan
Nyaung Yin
Nyaung Woon
Pa Hta Na Go
Pagan
Pa Nan
Pan Dain
Pandaung
Pan Htan
Pan Nga Myin
Pauk Myine
Paung De
Paung Dwe
Pe Daung, Tagaung
Pe Hkwe

Pet Pine
 Phaung Lin
 Phyin Ta
 Pinle
 Pintale
 Pinya
 Pu Tet
 Pya Gaung
 Pyaung Bya
 Pyaw
 Pyi, Boot Le, Nga Lwe Thi, Nyaung Bin Zeik, Shwe Daung,
 Sit Tu Yin, Ta Le Zi
 Pyinmana
 Pyinza
 Pyinzi
 Pyintha
 Sagaing Taung Thin
 Sagu
 Sagyin
 Salin, Saw, Laung Shay
 San Pah Na Go
 Sa Yan
 Sekka Pu
 Shwe Daung Kyee Thei
 Shwe Myo
 Shwe Nan Daw
 Sin Chay O
 Sin Gaung
 Singu
 Sitha
 Si Toke Taya
 Sone
 Soon Yei
 Tabayin
 Tabyettha
 Tagaung
 Ta Gyin
 Taing Dah
 Talei Zi
 Taloke
 Ta Mah Kyat
 Ta Myo
 Ta Ohn / north
 Ta Ohn / south
 Ta Shauk
 Taung Bi Lu
 Taung Byone Gyi
 Taungdwin
 Taungdwingyi
 Taung Gwin
 Taung Pain

Taung Ywa
 Taung Zin
 Te Daw
 Thagaya
 Tha Min Gyan
 Than Sha
 Thauk Sha
 Tharrawaddy
 Thawutthi
 Thayet
 Thet Kei Gyin
 Thet Kyah
 Thet Nge
 Toungoo
 U Min Koe
 Wadi
 Wa Yin Doke
 Wetmasoot
 Wet Yei
 Yan Aung
 Ya Main
 Yamethin, Pet Pine, Pya Gaung, Ta Myin San, Taung Nyo
 Ya Mon
 Yan Man
 Yay Man
 Yay Nyo
 Yay Tha
 Ye Hlay
 Yenangyaung
 Yenatha
 Yindaw
 Ywa Tha
 (Zabu Kun Gya, unpublished MS, folio 40-6; Zadadawbon Yazawin,
 1960, pp. 95-9; see also ROB 31 May 1679 for comparison.)

This list gives the area over which the king of Ava had his control. In
 another words, it was in all these places where the Royal Orders of
 Burma would be respected. Please note that the names on the east, west
 and north of modern Burma are missing in this list.